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Group holds meeting on laity synod

By Robert L. Johnston

CHICAGO (NC) — Eyeing the 1987 world Synod of Bishops on the laity, some 300 U.S. lay Catholics from virtually every walk of life met in Chicago Sept. 12-14 to discuss the lay vocation in the world.

Input for next year's bishops' synod was the group's immediate goal. But the conference also suggested directions in lay initiative and responsibility which could have long-range impact on the U.S. church regardless of the synod.

THE CONFERENCE focused not on lay ministry within the church but on the role of Catholic lay people in the home, the workplace and the world in general.

Participants included physicians, lawyers, business and government officials, journalists, social workers, artists, teachers, homemakers, union leaders and church workers.

John McDermott, conference chairman, said an apparent focus in synod planning on ministry within the church by the laity "may be leading to an unfortunate distortion in the church's priorities concerning the laity."

MCDERMOTT, WHO is urban affairs director for Illinois Bell and former editor and publisher of ***The Chicago Reporter***, said, "We want the American Catholic experience to be appreciated and understood, the lessons of our strengths — the flourishing of the Catholic community in a democratic, pluralistic, highly developed, capitalistic society — as well as our special problems and needs."

Historian David J. O'Brien of Holy Cross College in Worcester, Mass., in a keynote address, said church teaching and human dignity demand that the church focus on "the formation of lay Christians for service in the world of which they are a part."

"IF WE have lacked a sense of meaning in our lay lives," he said, "if we are angry with the church for often failing to appreciate the authentically religious character of our lives as family members, workers and citizens, it is at least in part because of the failure of nerve in which we all have shared.

"That loss of nerve has not to do with our faith in Christ or our love for God's church, but with our loss of confidence in God's presence in history."

Hosted by the Chicago-based National Center for the Laity, the three-day meeting drafted no resolutions and raised more questions than answers. It was described beforehand as "a beginning, not a conclusion," and the chief question at the end seemed to be, "Where do we go from here?"

MCDERMOTT CALLED the conference the "beginning of the second act" of American Catholicism.

In the first act, he said, "the church has survived and is safe in America," but now "the challenge facing us is not survival but the challenge of power and responsibility — how to live our Christian vocation in ways worthy of our status and resources."

photo by Veronica Garcia

NEW SAN DIEGANS — Among nine Cuban refugees who came to San Diego last week was the Morales family. From left are Yosuan, Josefa, Francisco and Idieris. A former political prisoner, Francisco spent 11 years in a Cuban prison.

CCS assists Cuban refugees

By Veronica Garcia

SAN DIEGO — "We're Catholics" were the first words Cuban refugees said when they arrived at San Diego's Lindbergh Field Sept. 15, according to Gwen Plank, director of refugee resettlement for Catholic Community Services (CCS).

The nine Cuban refugees were among more than 100 prisoners and relatives permitted to leave Cuba last week. Plank said that the United States Catholic Conference — public policy arm for U.S. bishops — and oceanographer Jacques Cousteau were responsible for the Cubans' freedom.

PLANK SAID CCS' refugee office — funded by the USCC and the San Diego County government — will help the Cubans in their transition to U.S. life. The office will provide assistance in housing, social security, education, health, and job training and placement.

The four men in the group had all been political prisoners in Cuba. Octavio Delgado Fernandez and Francisco Morales Mena arrived with their families. The other two men, Atanasio Loriga Gomez and Pablo Pena Valdez, are single.

Delgado's 19-year-old son was denied permission by Cuban authorities to leave Havana at the last minute because he is of military draft age, Plank said. The refugee office plans to work with immigration officials to reunite this son with his family. They were able to bring their 16-year-old son with them.

FRANCISCO AND Josefa Morales arrived with their children — Idieris, a 9-year-old girl, and Yosuan, a 4-year-old boy.

Francisco spent more than 11 years in prison "for trying to get rid of the Castro regime," he said. Two thousand other Cubans are still imprisoned for this reason.

The freed man can now display the tatoo on his upper right arm which proclaims *Muere el comunismo, vive Cristo Rey* (Death to communism, Christ the King lives). If prison authorities had seen this slogan, they probably would have added five years to his sentence, Francisco said.

HE DESCRIBED prison conditions as inhuman. Inmates are allowed to see their families only two hours every six months. A typical meal consists of an egg, spaghetti without sauce, or rice and peas. "We used to joke about being fed bait instead of fish," Francisco said.

Francisco said he and his family were unable to practice their faith in Cuba and would like to see a priest as soon as possible.

Although the Cuban government allows Mass to be celebrated, only older people attend. Young people do not go to Mass because they fear losing their jobs or going to prison, Josefa explained.

NO RELIGIOUS services may be held in prison, Francisco said. He spent nine days in solitary confinement because he was found wearing a crucifix.

Both he and his wife said the Cuban school system teaches many myths about the United States. Students are "brainwashed with Marxist philosophy" and told the United States is a Yankee imperialist nation that mistreats black people, she said.

Josefa said the majority of Cubans do not earn enough money to purchase necessary items. For example, the average worker earns between 120 and 140 pesos a month, but a pair of trousers may cost some 50 pesos.

ALTHOUGH RICE, coffee, cocoa and tobacco are all grown in Cuba, shortages exist there because these commodities are exported in large quantities. The Cuban government uses revenue from these exports to pay its debt to the Soviet Union, Josefa said.

Maria Elena Verdugo, a CCS resettlement case officer working with the Cubans, said all nine refugees left Cuba with only the clothes on their backs. Donations of food, clothing, small appliances and furniture are needed.

The men would like to work as soon as they are able, Verdugo said, noting that the men's inability to speak English may make it difficult for them to find employment. A welder in Cuba, Francisco is eager to be hired soon because his wife is two months pregnant.

Those who wish to donate items or offer employment to the Cuban refugees may call the CCS Resettlement and Immigration Office at 287-9454.

DPC holds meeting

The Diocesan Pastoral Council heard diocesan plans to participate in Catholic-Jewish dialogue during a general meeting last weekend. See page 3.

Saying no to drugs

The *Southern Cross* looks at ways parents and school officials can help fight drug abuse. See pages 6, 7 and 8.

Itinerary of pope's U.S. trip

The Vatican has released a proposed schedule for Pope John Paul II's 1987 U.S. visit, which includes California. See page 12.

Briefs

Bishop Gumbleton relieved of duties

DETROIT (NC) — Auxiliary Bishop Thomas J. Gumbleton of Detroit at his request has been relieved of administrative duties he has performed for 26 years as priest and bishop to spend more time in city parishes. Archbishop Edmund C. Szoka announced the change in early September. Bishop Gumbleton made the request in June. Bishop Gumbleton, 56, who also is president of the U.S. branch of the international peace group Pax Christi, told The Michigan Catholic, the archdiocesan newspaper, that any speculation that the move was a demotion is ''untrue'' because he made the request himself. ''I wasn't dumped'' but many people ''see it that way,'' the bishop said Sept. 15.

Task force will look at agriculture

WASHINGTON (NC) — Citing changing conditions in agriculture and the effect on food policy, the U.S. bishops have set up a task force to assess how the Catholic Church should address food and agricultural issues. Establishment of the task force was announced Sept. 17 in Washington. Bishop James W. Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, named Archbishop John R. Roach of St. Paul-Minneapolis as task force chairman.

Vatican asked about perpetual adoration

WASHINGTON (NC) — Backers of a new movement for perpetual eucharistic exposition in parishes said they have asked the Holy See's opinion of a view by the U.S. bishops' Committee on the Liturgy that the practice is against general church law. Msgr. Frederick McManus, a canon law professor at The Catholic University of America and a leading U.S. expert in Catholic liturgical law, defended the committee's view, however. The practice differs from other eucharistic devotions, such as the traditional 40 hours' devotion, in that the Eucharist is exposed in the parish church indefinitely rather than for a limited period of time.

Korean farmers protest U.S. imports

SEOUL, South Korea (NC) — Members of South Korea's Catholic Farmers Association protested in September against competition from U.S. farm imports, and accused the Korean government of submitting to American commercial interests. About 3,000 farmers from 29 association districts participated in meetings and demonstrations throughout the country in early September. The association has about 500,000 members, according to one estimate.

East and West part of the same family

NEW YORK (NC) — Cardinal D. Simon Lourdusamy, head of the Vatican Congregation for Eastern-rite Churches, said in a New York press conference Sept. 17 that the welcome given by the U.S. church to Eastern-rite immigrants showed that Catholics of the East and West ''all belong to the same family.'' The cardinal, who arrived in New York Sept. 15 for a two-week visit to Eastern-rite jurisdictions in the United States, appealed for continued ''psychological'' as well as ''material'' support for immigrants who belong to the Eastern-rite churches.

NC photo from UPI

REGISTRATION IN TRIPLICATE — As part of its 75th anniversary celebration, Mercy Hospital in Altoona, Pa., invited back every baby born there. The Hill triplets, Stephanie, Katie and Vanessa, born last Oct. 14, showed up and took their places in the registration line.

Priest is named vicar for black Catholics

LOS ANGELES (NC) — Father Fisher Robinson, a priest of the Society of the Divine Word, has been named vicar for black Catholics in the Archdiocese of Los Angeles. He is the first black priest named to the post in the archdiocese.

Commitment needed to end world hunger

WASHINGTON (NC) — The president of the National Conference of Catholic Bishops has called for ''moral commitment and political will'' to wipe out world hunger in a statement for the sixth World Food Day Oct. 16. Bishop James W. Malone of Youngstown, Ohio, in a statement released Sept. 16 in Washington, said he hoped that ''the human minds that have broken the genetic code, split the atom, and penetrated space could figure out ways to help hungry people get access to food, either by growing or buying it.''

Guards at monastery after kidnap attempt

MARAWI CITY, Philippines (NC) — Soldiers and police have been posted at the Carmelite monastery near Marawi City after a second attempt to kidnap the nuns living there. Four men entered the chapel at 5:45 a.m. Sept. 4, interrupting the nuns' prayers with the demand that they go with them. Unlike the first time, the nuns refused. Father David Ditucalan arrived to celebrate Mass for the nuns at 6 a.m. When the kidnappers saw him coming, they bolted the doors and windows. Father Ditucalan heard the nuns' shouts and ran to the city for help. The kidnappers finally left, about 30 minutes before the return of Father Ditucalan and the soldiers.

Prayers yielded peaceful revolution

WASHINGTON (NC) — The power of prayer helped pave the way for the Philippines' peaceful revolution earlier this year, Philippine President Corazon Aquino said Sept. 16. She spoke at the National Shrine of the Immaculate Conception in Washington at a Mass on the first full day of a nine-day U.S. visit. ''Those not formed in the faith cannot understand the power of prayer,'' said Mrs. Aquino, a Catholic from a nation that is about 84 percent Catholic.

Conference focuses on laity's role

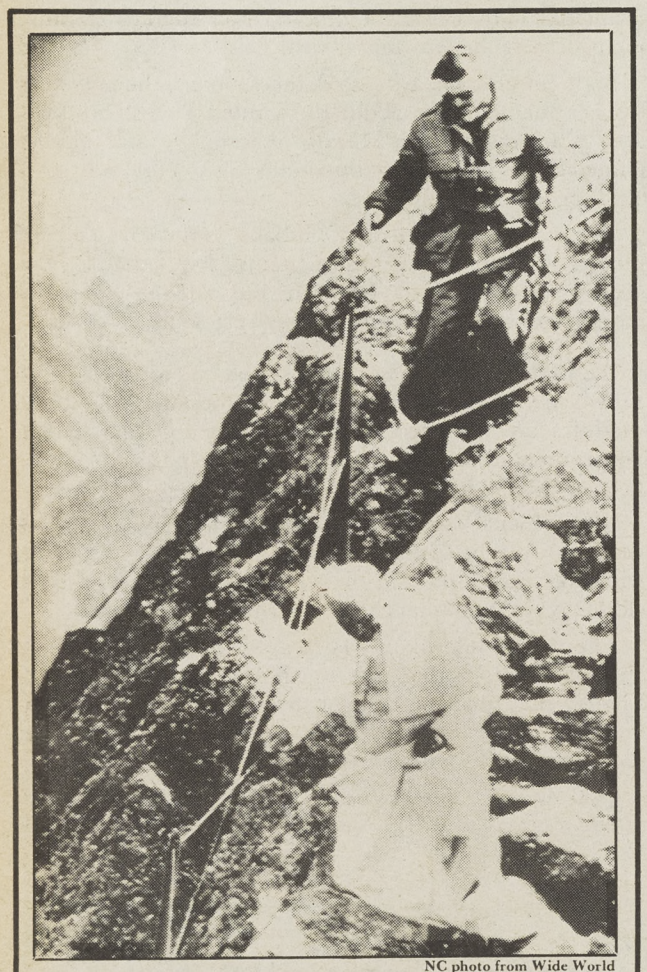
CHICAGO (NC) — Eyeing the 1987 world Synod of Bishops on the laity, some 300 U.S. lay Catholics from virtually every walk of life met in Chicago Sept. 12-14 to discuss the lay vocation in the world. The conference focused not on lay ministry within the church but on the role of Catholic lay people in the home, the workplace and the world in general. John McDermott, conference chairman, said an apparent focus in synod planning on ministry within the church by the laity ''may be leading to an unfortunate distortion in the church's priorities concerning the laity.''

Priests support abortion ad signers

PITTSBURGH (NC) — A group of Pittsburgh priests said its approximately 40 members ''commend'' two nuns who face dismissal from religious life because of their backing for legal abortion. The nuns, Sisters Barbara Ferraro and Patricia Hussey, both Sisters of Notre Dame de Namur who run a shelter for the homeless in Charleston, W.Va., signed a controversial 1984 statement on abortion and have publicly backed a right to abortion. ''Our association of 40 to 50 priests wants to commend you for your stand on behalf of women's choice on abortion,'' said the letter from the group, the Association of Pittsburgh Priests. ''We find the Vatican effort to prevent any dissent from this teaching to be contrary to the spirit of Christ and the tradition of the church.''

Priests back pressure to end apartheid

PRETORIA, South Africa (NC) — The South African Council of Priests has passed a resolution supporting economic pressure to end their nation's system of racial segregation, apartheid. The resolution gave formal support to the Southern African Catholic Bishops' Conference stand of economic pressure against the government, as outlined in a pastoral letter issued in May.



NC photo from Wide World

ON THE ROCKS — Pope John Paul II descends the rocky Mount Chetif after praying his noon-time Angelus from the mountaintop before a statue of Mary. From the mountain the pope strongly condemned the "incessant escalation of hate and terrorism."

Official

Bishop Leo T. Maher

Saturday, Sept. 27, 2:45 p.m., Camino Theater, University of San Diego, closing liturgy of Catechetical Institute.

Sunday, Sept. 28, 10:30 a.m., St. Kieran Church, El Cajon, Mass and dedication of new building.

Thursday, Oct. 2, 6 p.m., St. Gabriel parish, Poway, dedication of new parish social center.

Friday, Oct. 3, 1 p.m., University of San Diego, board of trustees meeting.

Friday, Oct. 3, 5:15 p.m., St. Francis Seminary, Mass

Auxiliary Bishop Gilbert E. Chavez

Friday, Sept. 26, 10 a.m., Our Lady of Guadalupe Church, San Bernardino, conference.

Saturday, Sept. 27, 9 a.m., Our Lady of Guadalupe Church, San Bernardino, conference.

Sunday, Sept. 28, 3 p.m., St. Anthony Church, National City, Guadalupe meeting.

Tuesday, Sept. 30, 1 p.m., St. Mary parish, El Centro, conference.

Saturday, Oct. 4, 2 p.m., St. Leo Mission, Solana Beach, Mass of thanksgiving.

Saturday, Oct. 4, 6 p.m., Immaculate Conception Church, Colton, Mass.

DPC hears plans for Catholic-Jewish dialogue

By Joyce Carr

SOLANA BEACH — Catholics must be more vocal in expressing the moral and social teachings of the church, Bishop Leo T. Maher told members of the Diocesan Pastoral Council (DPC), which met Sept. 20 at St. James parish hall. "If we're silent, we will be injurious to ourselves and society."

He commended the group for helping to defeat San Diego City Schools' recent proposal to establish campus-based health clinics. (He had spearheaded opposition to the clinics on moral grounds, stating they undermined family values by disseminating information about abortions and contraceptives.) One board member received 3,000 letters," the bishop said.

HE CHARACTERIZED this campaign as a "battle" between those promoting and protesting the clinics. "The opposition does not believe in sin and morality," he said. "We as a church must convince the world of sin."

Bishop Maher attributed a widespread unawareness of sin to ignorance of the Holy Spirit. "People do not recognize sin because they do not love the Holy Spirit who rouses their consciences against sin," he said, citing sections of Pope John Paul II's document on the Holy Spirit issued for this year's Pentecost Sunday.

The Christian life depends on receiving the Holy Spirit, the bishop said. "God communicates himself through the Spirit and the sacramental life of the church."

CHAIRPERSON AUDREY Chung urged vigilance toward the health clinic issue, referring to upcoming elections of some San Diego school board members.

Father Dennis Mikulanis, who heads the diocesan Office of Ecumenical and Interreligious Affairs, told the council of plans to facilitate dialogue between the Catholic and Jewish communities in the area.

He said the pope's recent visit to a synagogue in Rome, which he observed, could be a model for similar visits between local Catholic and Jewish leaders.

MORRIS CASUTO, regional director of the Anti-Defamation League of B'Nai B'Rith, expressed his enthusiasm over the pope's visit and thought the gesture should be repeated in San Diego, but on a reciprocal basis, Father Mikulanis said.

The exchange visits are tentatively scheduled for the fall of 1987.

However, Father Mikulanis said he and Casuto agreed that these visits should be preceded by an educational program to bring about a greater mutual understanding of the two faiths. A nine-member steering committee is planning a series of workshops to achieve this goal.

THE PRIEST mentioned names of the committee members. Representing the Catholic Church are Father Ben Marcantonio, associate superintendent of schools; Father Peter Navarra, associate pastor of St. Rose of Lima Church; Father Mikulanis; and Deacon Louis Principe of Blessed Sacrament Church.

Members from the Jewish committee are Rabbi Aaron Gold of Temple Tifereth Israel, Rabbi Laurie Coskey of Temple Beth Israel, Rabbi Martin Levin of Temple Beth El and Bob Sherman, principal of the San Diego Hebrew School.

photo by Joyce Carr

DIOCESAN PLANNING — DPC members reaffirmed their commitment to issues regarding respect life, ecumenism and ethnic awareness at their Sept. 20 meeting. Bishop Leo T. Maher stressed the importance of the laity in vocalizing the teachings of the church. From left, Judge Carlos Cazares, Sister Evelyn Joseph Flynn, CSJ, Audrey Chung, Bishop Maher, Tom McNamara, Anne McDaniel.

FOLLOWING BISHOP Maher's remarks, DPC members presented status reports.

Msgr. I. Brent Eagan, chancellor, outlined events to commemorate the 50th anniversary of the Diocese of San Diego and the 25th anniversary of Bishop Maher's episcopal ordination.

Thomas McNamara called attention to a workshop for parish council presidents to be conducted Oct. 11 at St. Therese Social Center.

ANNE MCDANIEL reported on DPC preparations to establish an Ethnic Affairs Commission, which will provide communication from ethnic groups to Bishop Maher. An Ethnic Affairs Task Force has been appointed to help form the commission, she said.

The Diocesan Pastoral Council is a representative group of laity, religious and clergy which serves as the collegial advisory body to the bishop. It channels recommendations from parishes and deaneries to the diocesan level, the DPC Constitution states.

The council assists the bishop in the management and administration of the diocese and initiates and supports actions for the good of the church, other religious bodies and the civic community.

The 41-member body includes five ex officio members. Other members are appointed or elected from the deaneries, Priests' and Sisters' councils, and diocesan commissions and boards.

Rosaries for peace rally at USD

ALCALA PARK — The third annual Rosaries for Peace Crusade will be held Sunday, Oct. 5, at 7:30 p.m., at the University of San Diego stadium. The event will feature a candlelight rosary procession, a Knights of Columbus color guard, and the combined choirs of the Mission San Diego de Alcala and St. Michael Church, Poway.

The candlelight rosary procession, similar to ones held at Fatima and Lourdes, is a national crusade of prayer for world peace.

"Everyone longs for peace," said Mary Steiger, one of the rally organizers, "but they are depending on man, instead of God . . . We believe that His peace must first come into the hearts of men before it can take place in our world."

Bishop Leo T. Maher will participate in the rally, offering the closing benediction. Fifty buses have been reserved to bring participants from all parts of San Diego County. For more information about the candlelight procession and rally, contact Mary Steiger, 466-9522.

Respect Life Sunday, Oct. 5

SAN DIEGO — The Diocese of San Diego will join dioceses throughout the country in observing Respect Life Sunday, Oct. 5.

This day, sponsored by the National Conference of Catholic Bishops, seeks to nurture, promote and defend the dignity of human life, according to information provided by the NCCB.

In Loving Memory

Into Thy hands, O Lord, we commend the spirits of these beloved ones who are gone before us into the realm of Thy eternal happiness and peace. Amen.

THELMA E. STEPHENS Funeral Mass: September 12, 1986 at Our Lady of Grace Church.

MARIE CORSELLO Funeral Mass: September 12, 1986 at St. Rita's Church.

JOSEPH BENOIT Funeral Mass: September 17, 1986 at St. Didacus Church.

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Viewpoints

Retired Religious: America's newest poor

Talks With Parents
by Dolores Curran

What's black and white and poor all over? A retired nun, according to a recent Retirement Needs Survey of U.S. Religious sponsored by the National Conference of Catholic Bishops, the Leadership Conference of Women Religious and the Conference of Major Superiors of Men.

The statistics are bleak, almost obscene in light of costs today and the belief that elderly people who gave themselves unstintingly to the church yesterday deserve a worry-free retirement.

I ACHE for these sisters and religious-order priests when I study their austere future. Let's examine a few statistics.

The median age for America's nuns is 62. That means that each working sister is supporting two to three retired sisters on a nun's salary, which is significantly below the mean. The pay of a nun teaching in a parochial school is $6,000 to $9,800 — well below the poverty level for one supporting two other adults.

For priests in religious orders, the picture is a little brighter because their median age is 54 and they don't live as long as women (which seems a less-than-perfect advantage in battling old age) but their resources aren't any higher.

DIOCESAN PRIESTS weren't included in the study because they are covered by diocesan pension plans and became eligible to contribute to Social Security in 1960 whereas religious orders were not allowed to join Social Security until 1972. Because they have been under Social Security such a short time, they haven't had time to build up many quarters.

The study found that religious orders need $2.5 billion dollars in assets, cash, investments and facilities to support retirement needs. If land and buildings owned by orders (frequently a drain on the order) were excluded, the need would be a whopping $3.5 billion.

Many orders have sold schools, hospitals and convents to get cash to live on but others are in use or are unsaleable.

HOW DID we come to this point? Low salaries, lack of pensions and the dearth of vocations have limited the traditional old-age security of Religious. Only 9 percent of today's sisters are under age 40. I was speaking to one of these recently and she said, "Well, by the time I'm elderly, we won't have an order left at all. But I will have Social Security."

I fear that we laity will abdicate responsibility for this situation to the sisters, priests and bishops, assuming that their old-age security is their problem just as ours is ours. But I see such an attitude as both irresponsible and immoral.

These priests and sisters took vows of poverty to serve us and we need to look upon them as responsibly as we look upon our older parents. They deserve a decent retirement and we are called upon to furnish it.

AS SISTER Lora Ann Quiñonez of the Leadership Conference of Women Religious rightly said, "Catholics benefited in many ways from the years that sisters worked with inadequate compensation and inadequate conditions for retirement. My assumption, therefore, is that it will be recognized as a challenge for the whole church."

You bet it's a challenge — our challenge — right now. While the bishops and Religious are embarked upon a two-year project to explore possible solutions, I make a modest proposal.

If every organization in our church, from Marriage Encounters and PTO's to the Notre Dame Booster Clubs tithe 10 percent of their dues for religious retirement needs, we could make a statement about appreciation and concern for our own elderly in the church family.

IF EVERY youth, parish and national organization holds just one benefit a year for our retired "parents," we can offer them a lot more than best wishes. We can offer them a decent old age. And loving concern, too.

Dolores Curran is syndicated columnist for Alt Publishing Co., Green Bay, Wis.

Public dissent and the church's social teaching

The Yardstick
by Msgr. George G. Higgins

A number of loyal and committed Catholics see no inconsistency in arguing that public dissent in some areas of church teaching on morality is out of order, while publicly dissenting themselves, at least in certain particulars, from papal and episcopal social teaching.

I am somewhat ambivalent about this phenomenon. If they mean that the church has no authority to teach social morality and that Catholics are free to dissent from Catholic social teaching across the board, I think they're dead wrong. Yet despite my disagreement with particular criticisms they have leveled at papal and episcopal social teaching, I respect their right to question or even to dissent respectfully from Catholic social teaching on specific issues which, in their considered judgment, are inadequately dealt with in official church documents and are in need of further development or clarification.

FOR INSTANCE, I think Michael Novak of the American Enterprise Institute is on reasonably solid ground when he says that Catholic social teaching, which rests on ancient and proven tradition, particularly the thought of St. Thomas Aquinas, "has not been static. It has been developing, decade by decade. Yet anyone can see in it, while recognizing its power and its beauty, certain profound gaps."

While I disagree with Novak in certain respects on the subject of democratic capitalism, I think he is entitled to say that there are very few references to American-style capitalism in papal documents and that, in his opinion, "for the most part, these are terse, pejorative and inaccurate."

Finally, though I am not sure I agree, Novak can claim the right to say that Pope John Paul II's treatment of early 19th-century capitalism "appears to be as deficient as the views of his predecessors have been."

IN EACH of these examples, Novak's criticism may be overstated, but it is well within the limits of legitimate dissent.

Catholic social teaching, which is not static and must be constantly refined and brought up to date, stands to benefit from constructive criticism on specific controversial issues. To proscribe this kind of criticism would be a disservice to the church.

I much prefer the open-ended approach of Pope Paul VI, who emphasized in his 1971 apostolic letter *Octogesima Adveniens*, that it was neither his ambition nor mission "to utter a unified message and to put forward a solution which has universal validity."

POPE PAUL'S purpose was the more modest one of "confiding" his own thoughts and preoccupations about some of today's more pressing social problems and of encouraging Catholics, in dialogue with Jews and other Christians and all people of good will, "to analyze with objectivity the situation that is proper to their own country" and "to discern the options and commitments that are called for in order to bring about the social, political and economic changes seen in many cases to be needed."

The U.S. bishops have pushed this new style of teaching to its logical conclusion in their forthcoming pastoral letter on the U.S. economy. No other ecclesiastical body, including the Vatican, has ever engaged in a consultative process as extensive and open-ended as the process used by the bishops in the drafting of their pastoral. I agree with those who say this process may well prove to have more lasting influence than the pastoral itself.

Msgr. George Higgins is a regular columnist for NC News Service.

What is the church's present teaching on limbo?

Questions
by Father John Dietzen

Question: Recently I became involved in a discussion with a well-educated young minister of a Protestant denomination. He brought up limbo as an example of Catholic dogma which has been "revised." Just how has said dogma been revised? I have been under the impression that dogma is not revisable. Are there any other examples of this kind of revision? (Wisconsin)

Answer: The word "dogma" simply means "teaching." Much confusion has resulted, however, from failure to remember that not all teachings of the church enjoy the same level of authority or, if you will, infallibility.

The fact that there are three persons in one God, or that Jesus is truly divine and truly human, is of a far higher level of unchangeability than, for example, the teaching and belief of the church on the precise nature of original sin.

THE CHURCH once strongly held, for example, that the Bible required us to believe that the sun revolved around the earth. Galileo was silenced and condemned by the official church for teaching otherwise.

Obviously, since not long after Galileo, the church has changed its teaching about our universe and about its understanding of the meaning of biblical truth.

Thus, to answer one of your questions, change and development in the doctrines of the church are not that new or unusual.

AS FOR limbo, most people are amazed to learn that the church's official teaching has not changed all that much; but what many Catholic books, including catechisms, presented as Catholic doctrine was often a less than accurate presentation of official doctrine.

Limbo is an excellent example of what I said above about levels of authority — or how closely a doctrine is related to divine revelation.

The teaching about a limbo for infants relates to a question about which we still know very little: What happens to an infant who dies without baptism?

FOR CENTURIES it was simply assumed that God took care of these children in his own way. Some theologians held that unbaptized infants suffered physical pain, but by the 12th or 13th centuries that idea was widely rejected.

A few centuries later, limbo again became the subject of heated debate. A heretical group called Jansenists, who harmed the church enormously in many ways even up to our own generation, taught that all infants who died without baptism are condemned to the fire of hell.

In 1794, Pope Pius VI condemned this teaching. One may believe in some sort of limbo, he said, a place of happiness that is not heaven but where there is no suffering and still be a Catholic.

THIS IS the only mention of limbo in all the major official documents of the church.

God's plan for infants who die without baptism is one of many subjects about which he has told us little. They certainly do not suffer the painful separation of God that is the result of serious personal sin.

Does God, as some theologians hold, give a dying infant a moment of awareness in which he or she can make a decision for God?

OR DOES God in some way accept the faith of the child's parents, or the faith of Jesus in his church, as the faith of that child sufficient for salvation?

We simply do not know. We are certain only that God, in his desire for the salvation of all people, has arranged some plan for fulfilling that desire through the merits of our Savior.

A limbo of natural happiness for infants is, therefore, something Catholics may believe. It is not and has not been a necessary part of our faith.

A free brochure "Infant Baptism: Catholic Practice Today" is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.

Father John Dietzen is a regular columnist for NC News Service.

Readers' Forum

Response to Mr. Jacoby

Mr. Jacoby's letter in the Sept. 11 issue of the ***Southern Cross*** entitled, "Why make changes?" (a reference to the turmoil at Holy Trinity Church in El Cajon), states that nothing in the documents of Vatican II orders the changes, but that it is O.K. to make them. If the bishops desire that certain changes be made for the benefit of all, then why not?

To put "priceless" objects (nothing is priceless except God) and cost ahead of bringing the people closer to God, shows an apparent priority (in some Catholic circles) that is the very reason for the necessity of the changes inspired by Vatican II. Also, an understanding of the spirit of Vatican II that is limited to the idea that the bishops are mainly interested in architectural changes is like thinking that God is mainly interested in wars and punishing people after having read the Old Testament.

Mr. Jacoby raises the question of whether Vatican II has brought on an increased spirituality among Catholics. He pretends to answer it with statistics on the number of Catholics attending Mass every Sunday. These statistics do not compare past with present or give reasons for non-attendance.

He insults the American bishops with stupid innuendos about their helping to run the Pentagon and our economy, as if they had no business speaking out against nuclear war and social justice (damned if they do, damned if they don't).

Due to his apparent expertise, he has also decided to read just the bishops' priorities to first having them make a thorough housecleaning of the entire Catholic education system in America. His letter insinuates the bishops do little else then meddle in areas where they have limited knowledge.

When I think of the reasons for the evil tactics used to attack our clergy, I reflect back almost 2000 years when Jesus walked this earth. He spent three years chastizing people for their attachments to precepts, traditions and their temple, which prevented them from accepting his gift of salvation by loving each other and by first loving and worshiping God in the spirit, and not just in observing rituals and laws. In the end they killed him to preserve the status quo. Thirty-eight years later God destroyed their temple and their city.

Interesting, isn't it Mr. Jacoby?

Jim Carver
El Cajon

Letters

Love, not dissension

It seems most of the letters to you are written with a touch of anger or dissension instead of love and unity.

The words of the Master remind us "he who does not gather with me scatters." Mother Teresa mentions: "We all long for heaven where God is, but we have it in our power to be in heaven with him right now-to be happy with him at this very moment. But being happy with him now means loving as he loves, helping as he helps, giving as he gives, serving as he serves, rescuing as he rescues, being with him for all the 24 hours, touching him in his distressing disguise."

Father Steve Dunn is truly a beautiful temple of God in this holy body the church. Those of Holy Trinity parish are in for a treat of joy from the Holy Spirit as he gives different gifts to all of us. That soul is truly a companion of God and dear brother to Jesus.

St. Paul mentioned he was "the chief offender." He cannot take the blame for all of us, because we also have not set the perfect example. Let's walk together in love, putting aside all dissension, pettiness, being what we truly are — the body of Christ. You know he chose us, we did not choose him.

Robert Burke
Chula Vista

List of problems

If one were to make a list of problems confronting American Catholic education, I am sure that lack of academic freedom would be near the bottom. The recent remarks by Mr. Hughes (SC Sept. 11,) about academic freedom at the University of San Diego were apparently intended as a sop to the intellectual renagades who are at the focus of the faith crisis that is sweeping the American Catholic Church. These unfortunate people deserve condemnation, not support.

The church defends a basic set of faith principles which extend well outside those currently defined ex cathedra. Those who would call themselves Catholic are bound to accept and practice these principles. Academic freedom does not require our institutions to harbor those who call these faith principles into doubt. What we are dealing with is not an abstract debate, but rather the salvation of the souls of our children.

Mr. Hughes makes the point that USD is not directly supported by the Diocese of San Diego, and then goes on to mention the danger to public sources of funding if the university adheres too closely to Catholic dogma. It would seem that academic freedom is not so much the issue, as the almighty buck. If we allow our Catholic educational institutions to be secularized, the sacrifices required to attend these institutions will be in vain.

The church has a right to expect its educational institutions to be both teachers and defenders of orthodox Catholicism. The non-Catholic institutions can be relied upon to adequately defend the devil's viewpoint.

Stanley Friesenhahn
Poway

Change and revelation

It appears to me that Joseph Jacoby's letter in the Sept. 11 ***Southern Cross*** makes for common sense, that there is a difference in change and revelation, for one is achieved by consent and one by force.

While on a trip last month to Montreal, Canada, I stumbled onto beautiful St. Cunegande Church, one set aside by the archbishop for those desiring traditional Masses and services on a parish level. This I was to learn came about after the pope's indult of October 1984. Due to my age I had never experienced a High Mass with Gregorian Chant. People dressed modestly, kneeling for Communion with silence and such nuance and deep respect for their priests. I was in ecstasy and at one moment began to realize what it must mean to those who were baptized and raised into this style of worship and to have it forced from them.

Talking to parishioners after Mass they felt it would spread, having perhaps four churches in each large city for convenience of travel. They were shocked to hear no mention of this in our Catholic papers in America.

John Aquino
San Diego

All letters are subject to editing and must be signed with full name, address, and telephone number in order to be considered for publication. Mail letters to: Southern Cross, Letters to the Editor, P.O. Box 81869, San Diego, CA 92138.

Despite Bayside claims, lay ministers needed

By James E. Hamilton
Sacred Heart Parish

In his letter regarding the Bayside apparitions, John Duggan points out the similarities between the messages of Veronica Leuken allegedly attributed to the Blessed Mother at Bayside and the messages given by the Mother of God through other seers at other sites in the world. What he fails to point out are the vast differences. Contrary to the messages at those other sites, the Bayside message contains a bitter denunciation of almost all that has occurred in the Catholic Church since Vatican II, particularly regarding the handling and reception of the Eucharist.

I too was resentful of the changes brought about by that council. I too was angry at the removal of the railing. I too preferred standing in the "proper" line to receive from a priest rather than from a layman. I too refused to receive Communion in the hand when that option was instituted. How, I asked myself, could I possibly handle the Body of Christ with hands that had committed so much sin?

THEN GOD presented me with a situation that forced me to reconsider those feelings. My wife's illness, which had been progressive for several years, reached a point where she could no longer get to church each day as she had previously done. Then it reached a point where she could not even go on Sunday. Although our pastor came as frequently as asked to see her, my wife was reluctant to ask. Hesitatingly, I finally asked our pastor, Msgr. John Portman, for permission to bring her the Eucharist at home. He obtained for me the necessary appointment from the bishop and in late 1983 installed me as a eucharistic minister.

For the last seven months of her life I was able to bring my wife Holy Communion every day. On the first Saturday of July 1984, I knelt at the Blessed Mother's altar after Mass and asked her to change my life in such a manner that I could become more motivated and of greater service. I then took Holy Communion to my wife. That night we said the rosary together, something we had not done too often together before. Later that night my wife died and I spent the next year trying to understand the connection between my prayer and that death.

One year later I knelt again at the Blessed Mother's altar after Communion and asked Jesus and Mary to tell me what they wanted of me. It would take a book to tell all that has occurred in the 14 months since then. However, three of the blessings I have received include Bible study using a post-Vatican II translation, participation in a charismatic prayer group, and most importantly, an expanded eucharistic ministry that includes home and hospital visitations of both the ill and the aged, all of which are condemned by the alleged apparitions as reported by Veronica Leuken.

PARTICULARLY SADDENING to me are those rare but real occasions in the hospital when a Catholic refuses Communion by saying, "I only receive from a priest." Having seen the Bayside videotape and reading their newspaper, I realize that Leuken's followers view my ministry as a sacrilege, apparently in the belief — which I once shared — that only the anointed hands of a priest are worthy enough to touch the Eucharist. I still believe I am unworthy and never more so than when I am carrying the Eucharist. However, I now realize that no human being — pope, priest or peasant — can meet that test.

Christ instituted the sacrament to be received by all the faithful as often as possible. In the early days of the church through necessity the distribution of the Eucharist was by the lay Christian. The shortage of ordained priests has again made such a practice necessary. Ironically, that very shortage of priests is part of the Bayside message that all is not well with the church, while at the same time the same message declares the church's partial solution to the problem a sacrilege.

THE ONLY way that the disabled Catholics of this diocese can possibly receive that same privilege is through the use of eucharistic ministers. I do not believe for a minute John would deny them that privilege and he has not as far as I know publicly supported that part of the Bayside message. However, it is an integral part of the message being propagated under the label of "The Miracle of Bayside" as a message from the Blessed Mother.

If I have a complaint against the church it is her failure to commission more of the youth of this diocese to serve as eucharistic ministers. If I were empowered to do so, I would actively recruit as many as possible from high school students on upward in age. I believe there is no better way to give the young an insight into the true meaning of life and the sick and elderly an opportunity to see the productive result of their suffering than to join the two groups together by means of the sharing of the Eucharist. I also believe that when we have one eucharistic minister for each shut-in of this diocese we will have given the most valuable demonstration yet of what the term "pro-life" really means. Finally, I believe we could find no better way of encouraging those same youths to consider a vocation to the religious life as a full-time future.

Opinion

SOUTHERN CROSS

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DEA official reports on drug abuse

By Sam Lucero

SAN DIEGO — If the 1960s drug epidemic started with cocaine rather than marijuana, there would be no drug problem today, said special agent Ron D'Ulisse of the San Diego Drug Enforcement Agency.

Cocaine's deadly effects were discovered rapidly, while it took researchers decades to prove that marijuana causes permanent health problems, he explained to parents and children at Our Lady of Angels School Sept. 15.

COCAINE, WHICH destroys the chemistry of the brain, has become a popular and inexpensive drug. But the high addiction rate and deaths due to cocaine overdose have alerted people to the danger of drugs.

D'Ulisse, a certified pharmacist, is involved in drug raids in San Diego. He presented facts about drug use in San Diego, the chemistry makeup of drugs and the most popular local street narcotics.

D'Ulisse said there are three main categories of drugs: stimulants, depressants and hallucinogens. PCP, a drug not limited to one of the above categories, is highly unpredictable, dangerous and remains in the body for months, he added.

PART OF the danger of PCP is that it is skin absorbant, said D'Ulisse. He told about a police woman in Los Angeles who had handled the drug routinely at work and took a leave of absence to have a child. The baby was born with brain damage, and later a second child was born with the same disability. Tests later confirmed the woman still had traces of PCP in her system — two years after leaving her job.

Marijuana acts either as a stimulant or depressant, depending on the user, said D'Ulisse. If one enjoys the effect, he will find other drugs that cause the same sensation as marijuana, the "gateway" drug.

According to D'Ulisse, the most popular drug in San Diego are forms of methamphetamines, including "speed, crystal and crack." They induce psychotic behavior and are very addictive, D'Ulisse added.

METHAMPHETAMINES ARE similar to cocaine, in that users seek out the effects over and over, said D'Ulisse. They soon lose judgment of how much they can handle.

San Diego produces an estimated 5,000 pounds of methamphetamines per year, said D'Ulisse, more than could possibly be consumed locally. He believes San Diego is a "major source city" of the drug.

D'Ulisse defined five stages of drug use: experimental, social, recreational, habitual and obsessive. The time it takes to progress from an experimental to obsessive stage depends on the drug in use, he added. For adults it may

please turn to page 8

photo by Sam Lucero

DRUG PARAPHERNALIA — Ron D'Ulisse of the San Diego Drug Enforcement Agency displays items used to conceal and consume narcotics. He told parents at Our Lady of Angels School that the paraphernalia can be purchased through magazines and at local 'head shops.'

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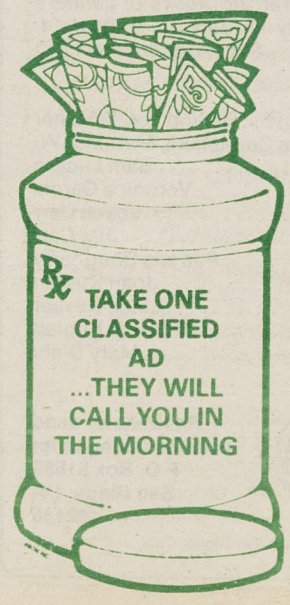

CCS helps schools fight substance abuse

By Joyce Carr

Catholic Community Services' Department of Family Services works to prevent and combat drug and alcohol abuse in schools through an educational program for faculty, parents and pupils.

Elementary and secondary schools can request the department to conduct seminars related to drug abuse, said Dr. William Moredock, director.

HE AND Tim Dunnigan, clinical supervisor at CCS, will address St. Didacus School's parents and teachers in a seminar scheduled there Oct. 13 and 27 at 7 p.m. Mercy Sister Margaret Mary Byrne, principal, and Moredock are planning the content for the program.

She hopes the seminar will make parents more aware of the availability of drugs to young children and aid them in recognizing signs of drug abuse.

"Sometimes parents adopt an attitude that (drug abuse) will never happen to their children. That is dangerous thinking," she said, adding that drugs can be obtained very close to her school.

SOME PARENTS have difficulty in explaining the propriety of their own social drinking, while forbidding drug use by their children, Sister Byrne said.

Substance abuse has also found a place in the school's upper grade curriculum. Drug enforcement agents have been guest speakers on the subject, the principal added.

Instances of drug and alcohol use in elementary schools are fairly isolated," Moredock said. "The message is clear that drug use is not tolerated" there.

THAT MESSAGE is spelled out in the handbook for diocesan schools. It lists the "possession and sale of drugs, including controlled substances" as "cause for suspension and expulsion" if this conduct occurs while the student is engaged in school activities.

CCS's intern counselors contracted by 14 elementary schools can also address drug-related problems that may arise at the schools, Moredock said. The counselors work at the sites one or two days a week. They offer individual and group counseling on a referral basis, and meet with parents and teachers.

Elementary school administrators and teachers in San Diego County recently received an update on drug abuse in a quarterly journal, "Magic Years," supplied by the Department of Family Services. It included methods for detecting and intervening in drug abuse cases.

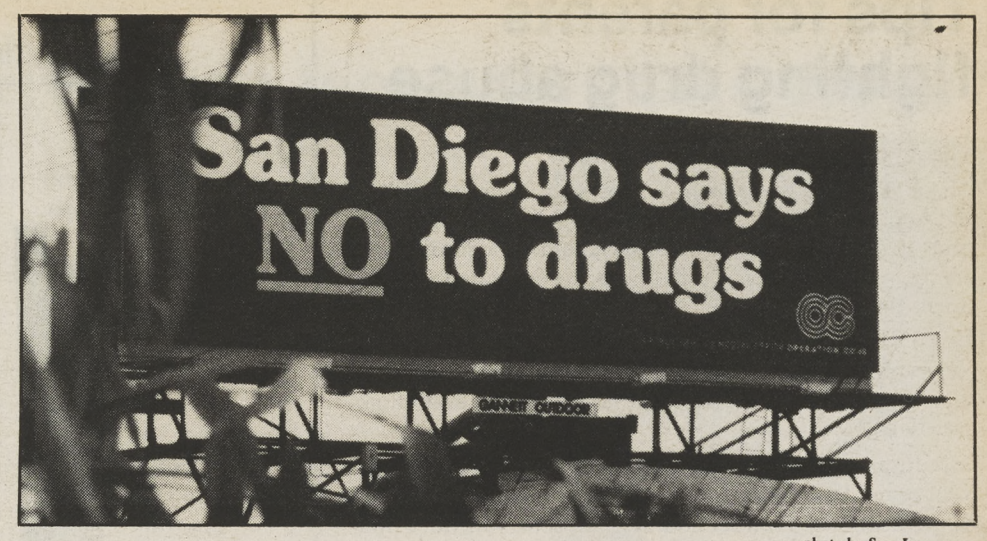

photo by Sam Lucero

CITY-WIDE CAMPAIGN — The billboard overlooking many San Diego locations testifies to the combined efforts made by civic, church and school leaders in their two-year drive against drug abuse. Oct. 25-31 is San Diego Drug Awareness Week.

THE PUBLICATION cited statistics on drug use in San Diego County:

- Among seventh graders, 8 percent had used marijuana in the six months prior to a survey commissioned by the State Attorney General's office. Four percent had used cocaine, 2 percent amphetamines and 18 percent inhalants.

- Among 9th graders, 31 percent had used marijuana, 10 percent cocaine and 12 percent amphetamines.

- Over 51 percent of all 11th grade students had tried some drug and one out of 13 smokes marijuana daily or regularly.

MOREDOCK WILL present his department's drug abuse program on a religious public service program, "Let There Be Light," to be aired Oct. 19, 6:30 a.m. on Channel 8. The program will focus on the efforts of religious schools to address the drug problem," host Rev. Richard Duncan said.

High schools offer drug abuse programs

By Veronica Garcia

ALCALA PARK — Most secondary schools offer drug abuse education, but Catholic high schools in the diocese have incorporated these programs into their religion curriculum.

Stephen Koehler, principal of Vincent Memorial High School in Calexico, said that Dennis Jacobelli coordinates the school's drug abuse education program. Jacobelli teaches religion, health and physical education at the Imperial Valley school.

VINCENT MEMORIAL'S program may soon expand and include parents, Koehler said. Presently students in grades nine to 12 participate in the program that includes lectures by Jacobelli and outside experts.

Saint Augustine High School incorporates substance abuse education into its ninth grade health class, its 10th grade biology course and its 11th grade morality class, said Father John Pejza, principal. These courses include outside speakers from places such as Scripps hospital.

Parent and faculty seminars are also held at the North Park high school, Father Pejza said, adding that these meetings alert both groups to drug abuse warning signs.

"OUR BIGGEST emphasis is in the ninth grade because the literature we've received says that younger kids are more apt to try drugs," Father Pejza said.

"Ten years ago, drugs were a more serious problem in high schools," the principal said. "The most common drug used in high schools today is alcohol. It's more common than hard drugs."

Father Pejza said that Saint's parents are more watchful of their sons. "They don't push problems onto the school." He credits their concern with the school's low rate of drug use. In the last couple of years, there have been only two cases where students were involved with drugs on campus, he said.

MARIAN HIGH School also includes its drug abuse education program in religion and science classes. Outside experts come to the Imperial Beach school to speak with students, parents and faculty, said Principal Dan Ramos. Marian has a counselor on staff who assists students with their problems, he added.

Ramos said alcohol is the most common substance abused by high school students. However, there is "not really a problem during the school day." Rather, alcohol usage tends to surface at social events such as dances, he said.

Marian students who are identified as having a substance abuse problem are sent to the school's insight awareness program — made up of 12 sessions directed by a teacher, Ramos said.

STUDENTS NEED education on the effects of drugs, he said. Marian wants to provide the "moral support and ethical environment" needed to help students make use of their gifts, he added.

Ramos said that President Reagan's war-on-drugs campaign is making people more aware of the problem. "We have to capitalize on this awareness," he said.

University of San Diego High School (USDHS) drug abuse education is handled by the school's religion and counseling departments, said Deacon Marvin Threatt, dean of students.

THE LINDA VISTA high school's "reverence for life" religion curriculum deals with many aspects of Christian life such as sex, morality and drug abuse, Threatt said. The physical, psychological and moral implications of drug usage are part of this program.

The "student intervention program" is the other part of USDHS's drug education, Threatt said. Students may confidentially discuss drug abuse problems they or their friends experience with counselors, the school nurse, designated teachers and the campus minister.

"Education is our primary thrust," he said. "We want to help students make an informed decision about drugs."

THREATT CONCURRED with Father Pejza and Ramos that alcohol is the substance most commonly used by high school students.

please turn to page 8

CUA presents medal to Nancy Reagan for anti-drug campaign

WASHINGTON (NC) — The Catholic University of America will present Nancy Reagan with the Cardinal Gibbons Medal for her anti-drug campaign. The medal will be presented Oct. 11 at the university's homecoming banquet in Washington.

The medal is the highest honor conferred by the university's alumni association and is given for service to the church, the United States or Catholic University.

AS PART of her anti-drug campaign, Mrs. Reagan has appeared on television talk shows, taped public service announcements, written guest articles and visited prevention programs and rehabilitation centers.

THE MEDAL is named after Catholic University's first chancellor, Cardinal James Gibbons, who was archbishop of Baltimore from 1877 to 1921.

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Holy Spirit, you make me see everything, please, show me the way to reach my ideal. You give me the divine gift to forgive and forget the wrong done to me, please, be always with me. Holy Spirit, thank you for everything and please help me never to be separated from you. I want to be with you and my loved ones in your perpetual glory. Amen.

Pray the above everyday and promise to publish this as soon as your favor has been granted. M.H.

Tips for parents fighting drug abuse

By Sam Lucero

SAN DIEGO — During a substance abuse workshop held Sept. 15 at Our Lady of Angels School, Diego Cardenas Jr., a psychotherapist/psychological assistant and member of St. Vincent de Paul parish, described ways in which parents can help prevent drug abuse in their families.

He stressed that parents be concerned with their own children first. "If you don't take care of your children no one else will," he said.

In emphasizing parental involvement, Cardenas cited the case of basketball star Len Bias, whose cocaine-induced death last summer shocked the sports world. After his death, it was learned that Bias had flunked out his senior year at the University of Maryland. Bias' parents blamed the university for their son's failures. "They (parents) were the ones to blame," said Cardenas.

Cardenas presented five guidelines to parents for preventing drug use by children:

Keep informed about drugs. Parents need to be educated about drugs in order to answer their children's questions.

"Television programs call drug abuse an epidemic," Cardenas continued, "but they do not tell parents what to do." He advised them to update their knowledge about the most common street drugs because they frequently change.

Be alert for signs of drug use. Parents can usually detect when children are using drugs if they pay attention to behavioral and physical signs, said Cardenas.

A child's behavior may be altered in several ways. He may begin to use profanity or talk back. A child may sleep a lot or at odd hours, may forego meals or indulge in binges, said Cardenas.

Physical signs may include bloodshot eyes, irritability, fatigue or perpetual sickness. "Know your children and what they're like, so when they get into drugs you can detect it," said Cardenas.

Be aware if children begin socializing with unfamiliar friends, and when they call, politely ask their names. Grades are also a good barometer of problems such as drug use, he said.

Be clear that you will not allow your children to use drugs. It is important to set these ground rules years before a child may come in contact with drugs, Cardenas stressed.

Back up the "no-drugs" stand with a clear and consistent set of rules and punishment. The child's age, the severity of the problem and past experiences with the problem should all be considered when issuing rules, said Cardenas. For punishment, material possessions such as Walkmans, hair curlers and blow dryers can be taken away for a predetermined period. Grounding children is effective, said Cardenas, because it controls who children can see and can also force family members to communicate with each other.

Give children alternatives to drugs. Involving children in volunteer work at church or school communicates to them that society depends on them, said Cardenas. As children attain maturity and independence, they can understand there are other ways of dealing with pain besides using drugs.

Low self-esteem is a major reason youths turn to drugs, Cardenas said. "The average life expectancy is higher now than ever before for all age groups except teens" who try drugs to handle their stress.

Self-esteem cannot be taught, he continued. It is achieved by giving unconditional love and treating children the way adults would like to be treated.

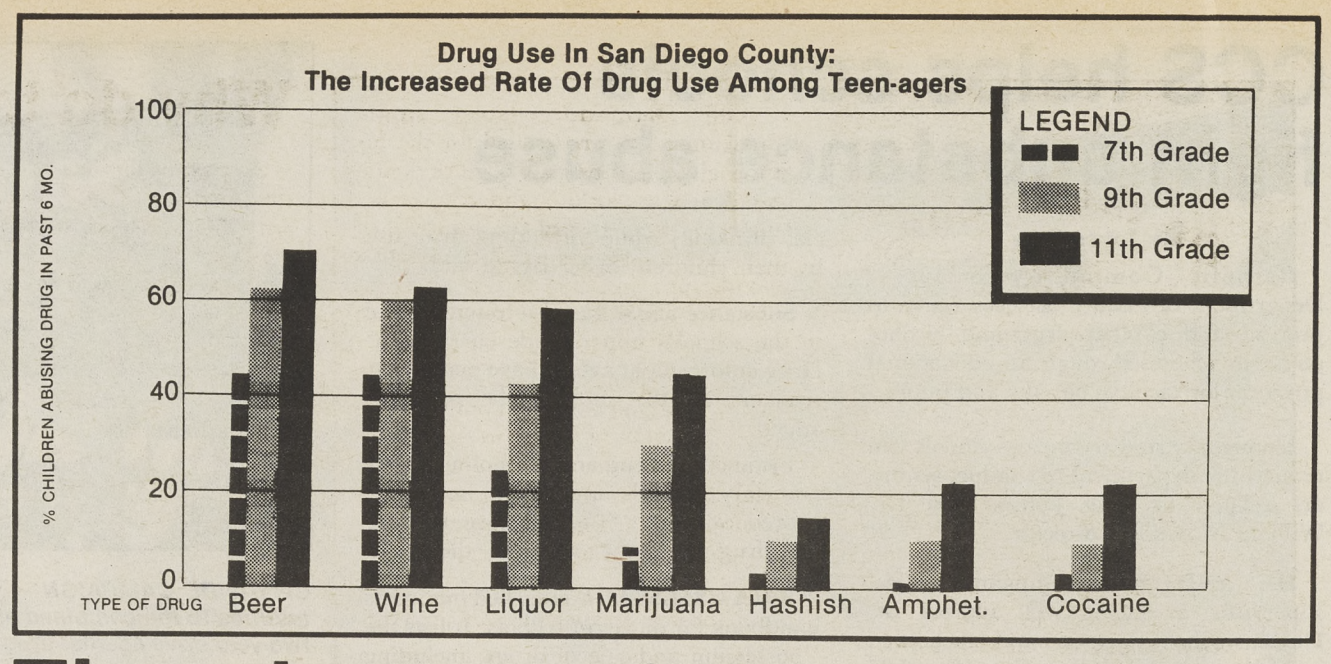
"Love them for who they are, not what they do," said Cardenas. "Let them be included in the decision-making process at home and let them voice their opinions."

Parishes interested in drug abuse workshop?

Father Michael French, a clinical psychologist in private practice, and his associate, psychotherapist/-psychological assistant Diego Cardenas Jr., have developed a program on drug abuse for schools and churches.

The two have sponsored the workshops at Good Shepherd and Our Lady of Angels churches as well as at schools. The workshops give parents practical ways of helping to prevent drug use by children. They stress education about street drugs so parents can communicate effectively on the subject with children.

Parishes interested in hosting a drug awareness program should contact Cardenas at 297-7174.



The slavery of drugs and the wrath of God

By Liz Schevtchuk

WASHINGTON (NC) — To the pope it's "slavery." To President Reagan a "killing" threat, to members of Congress a "scourge," a "menace" and a "monster" problem.

They're all talking about illegal drugs, estimated by the president to cost Americans at least $60 billion a year and by House Majority Leader James Wright, D-Texas, to rob the U.S. economy of $230 billion annually.

AND, AS members of the House of Representatives said before passing the Omnibus Drug Enforcement, Education and Control Act Sept. 11, costs also include drug addicts' ruined lives and the fears of their innocent neighbors.

With anti-drug speeches from the White House, passage of the House bill and new anti-drug efforts by Catholic leaders, America, as Reagan told educators Sept. 12, has finally begun "to wake up to a problem buried away and ignored for too long."

Drugs "are killing our children," he added in a national speech Sept. 14.

THE HOUSE bill, if enacted as law, would provide approximately $2 billion for law enforcement, school education programs, international narcotics trafficking control and rehabilitation of drug addicts.

In two of its most controversial features, it calls upon the military to assume a role in fighting drug smuggling and allows the death penalty for drug-related crimes.

In addition to illegal drugs manufactured in the United States itself, figures from the House Select Committee on Narcotics Control and Abuse reveal that a staggering 60 million to 120 million pounds of drugs will have been smuggled across American borders during 1986.

BUT, AS members of Congress also pointed out, passing laws alone won't solve the drug problem.

In fact, "a lot has to be done by the private sector, by our churches, by our leaders in the synagogues, and more importantly, by the American families to recognize that we have an obligation ... to have some moral standard that makes you proud that you are not abusing drugs," said Rep. Charles Rangel, D-N.Y., who chairs the select committee.

IN EARLY September, officials of the Detroit archdiocese sponsored a program on substance abuse and its impact on family and school.

Bishop Walter W. Curtis of Bridgeport, Conn., last spring announced that confirmation candidates in his diocese should pledge to "reject the misuse of alcohol and drugs." He also urged Catholic support for local drug rehabilitation programs.

The Wichita diocese's Catholic Schools Office and Catholic Charities have appointed a teacher to work with educators and parents to combat drug abuse.

RECENT PONTIFFS have condemned the drug epidemic as well.

Pope Paul VI told members of the House select committee visiting the Vatican in 1976 that "severe legal measures" must be exacted against drug pushers.

Fighting drug abuse begins at home

continued from page 6

take from 10 to 20 years to reach the obsessive level with alcohol, whereas with crack or cocaine, that level would be attained in only a few weeks.

CHILDREN, HOWEVER, can become addicted to alcohol in only a few months, D'Ulisse said.

The short time of adult addiction to cocaine and methamphetamines points to another danger, said D'Ulisse — the limited time for intervention.

A startling statistic D'Ulisse gave was the experimentation of drugs among pre-teens in San Diego. He said one percent of 6-year-olds have used marijuana, and fourth graders have been caught with methamphetamines.

ON A brighter note, D'Ulisse said that there has been a decrease in drug consumption among high school students in the past three years. He attributes this to a general awareness among youth of the dangers drugs pose.

Alcohol is still a popular drug with youth, but the social stigma of alcohol consumption is not present, D'Ulisse pointed out.

According to other workshop information, every 22 minutes a teen-ager dies in an alcohol-related car accident.

"PEOPLE ASK me, 'what can I do?'" to prevent drug abuse by their children, said D'Ulisse. "I say keep your fingers crossed and pray a lot."

If parents can keep their children from smoking until age 17, D'Ulisse said there is a 70 percent chance they will not use drugs. The bottom line, he added, "is take care of your own kids first."

Schools give drug abuse classes

continued from page 7

Last year, USDHS established a Student Against Drunk Driving (SADD) chapter at the Linda Vista school. Threatt said that 95 percent of the student body signed "contracts for life" in which students agreed not to drive if they were drunk. Instead, contract signers agreed to call their parents for a ride. The dean of students said he thinks USDHS will do SADD again this year.

Academy of Our Lady of Peace also began a SADD chapter last year, said Carondelet Sister Norah Marie Sargent, religion teacher and counselor. Students at the University Heights school also signed contracts for life, she said, adding that they showed enthusiasm for the program and recognized the need for support to help them say "no."

TWO OF THE school's students will attend a SADD chapter meeting in Washington D.C. later this fall, she said.

Sister Sargent said drug abuse education is incorporated into religion and health classes.

Freshman religion classes look at "the moral implication and moral choice of substance abuse versus esteem for oneself," she said, adding that the course includes discussion of why a person would do anything to excess.

SOPHOMORE HEALTH classes incorporate information on the effects of drugs, Sister Sargent said.

OLP's program has also included "Amber Lights" — a multimedia production aimed at teen-agers and substance abuse, she said. The school's counseling department works with students, parents and off-campus referrals, she added.

"We like to say we are responding before the fact," Sister Sargent said, referring to the current notoriety given the drug abuse problem. She added that the school has had a drug education program for several years.

"We're very aware that we don't have the (drug abuse) problem other schools have, but we're not isolated from the world either," Sister Sargent said.

On the Record

By Charlie Martin

Headed for the Future

Hey we're headed for the future
Give us some room
We're gonna build a new world.

Say we're headed for the future
Give us some time
We're gonna make it work right.

Yeah we're gonna build a new dream
We've got to make it stand tall
It's got to last a long time.

Refrain:
Lean on me
And I'm gonna lean on you
We're headed for the future
And the future's now
Show you how.

Yeah we're headed for a new place
A step at a time
We're gonna take a long ride.

Time don't wait around forever
We've got to do it right now
Let's do it all together.

Refrain

Lean on me
'Cause I'm gonna lean on you
We're headed for the future
Come on lean on me
And I'm gonna lean on you
We're headed for the future
And the future's ours.

Come on
Come on
Come on
Come on
Come on
Come on
Yeah.

Sung by Neil Diamond
Written by Neil Diamond, Tom Hensley, Alan Lindgren
Copyright (c) 1986 by Stonebridge Music

Neil Diamond's latest single proclaims: "We're headed for the future, give us some room, we're gonna build a new world." Indeed, we actually do step toward the future each day. Yet sometimes we find ourselves wondering, will this future bring us what we want? Can we really build a new world?

Much depends on what a person believes. If you want a happy and satisfying future, it helps to believe in yourself now, in the present. People who believe in themselves accept responsibility for finding happiness.

Others can help make us happy. But, primarily, each of us must determine how his or her life will unfold.

People who believe in themselves dare to set high goals. Their self-belief provides courage for seeking their dreams and hopes.

An important step in building a satisfying future is to clarify what you want. If a person is uncertain what he or she wants to give and receive from life, it is more difficult to keep working hard to reach goals.

Trusting your intuition also helps. At times, we have a deep-felt sense of what we seek. However, other voices inside us may say that such a goal is not practical or would be hard to achieve. This is where trusting our intuitive feelings comes in.

For example, you may have a dream of working with small children in your own day-care center. However, you may also feel that such a goal is not practical since child-care workers often are paid minimally. Yet, if you trust this dream and begin to pursue the education needed to reach it, you may discover surprising ways to handle your financial needs.

As we work at establishing an exciting future for our own lives, we also influence the world around us. When we act with courage, enthusiasm and belief in ourselves we help to demonstrate life's possibilities. Our example encourages others to trust themselves and take risks to build better lives.

All of this helps to build a new world where people affirm themselves and others, a society that responds both compassionately and assertively to world problems.

Indeed, we are headed for the future. Whether as individuals or as a worldwide family, what we will find in our future depends on how much we trust and believe in ourselves today.

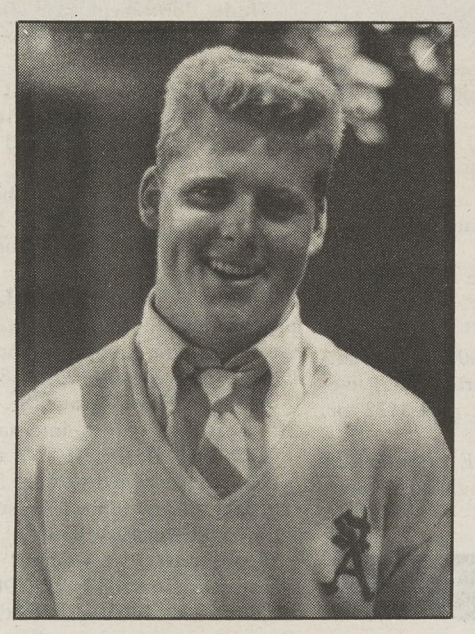
Your comments are welcome. Address: Charlie Martin, 1218 S. Rotherwood Ave., Evansville, Ind. 47714.

Why do teen-agers take drugs?

As part of its coverage on drug abuse, the ***Southern Cross*** asked juniors and seniors at diocesan high schools for their views on the causes of drug abuse. (See stories on pages 6, 7 and 8).

"They are pressured by their friends because they want to belong to the group. They could say 'no' but then they might not be accepted by their group. Some take drugs because they get depressed."

Chandra Chell
Vincent Memorial High School,
Calexico

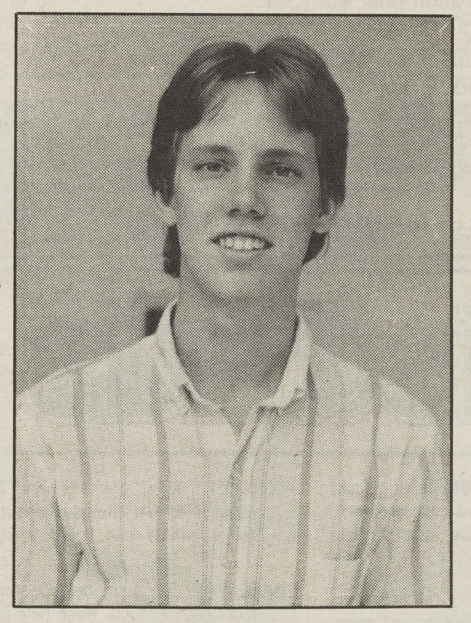


"They want to be 'in' with the big man on campus so they will be noticed by the girls. They might have major problems, such as fighting in their home, ending a longtime relationship with a girlfriend, or failure in sports or school. They are depressed and look for drugs to change their mood. There are connections on all campuses to obtain drugs and alcohol."

Lance Klem
St. Augustine High School

"Young kids do it out of curiosity. Older ones have a lot of peer pressure and want to be considered 'in.' A lot of their role models are into drugs — athletes, movie stars, politicians. Drug use is glamorized in movies. Many use drugs as an escape mechanism to cope with the pressures they are under."

Julie Sand
University of San Diego High School

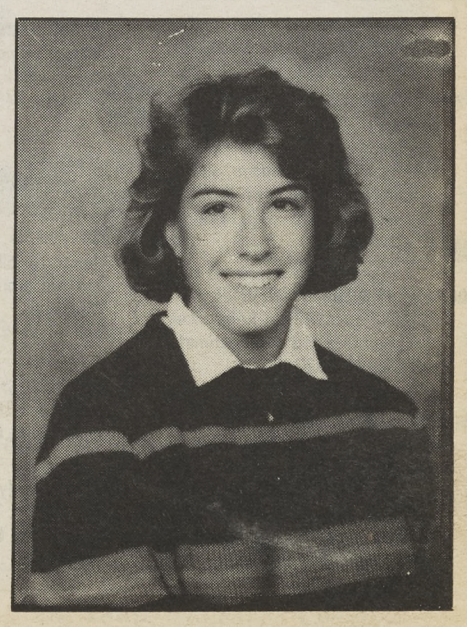


"Peer pressure. Someone can be forced by others who convince them doing drugs is 'cool.' A variety of forces leads to taking drugs: not going to church, not enough parent supervision and activities for youth, poor communication with family members and with other adults and kids from other schools. You should concentrate more on why kids don't do drugs."

David Cox
Marian High School

"They see it as a way to be accepted by their peers. They don't realize they can say 'no' and still be accepted. It's a way to get in with the people they admire. Some use drugs to call attention to themselves. They get attention for awhile, but are not accepted for who they are."

Lisa Penzes
Academy of Our Lady of Peace



Monkeemania to hit Chicago youth fest

CHICAGO (NC) — In the 1960s, the Monkees took the "Last Train to Clarksville" to the top of the pop charts and made believers out of rock music fans.

But that was then. Now, three of the original four are riding a crest of renewed Monkeemania that includes an upcoming stop at a Catholic youth celebration in Chicago.

DAVID JONES, 40, Micky Dolenz, 41, and Peter Tork, 44, will perform at "Shout! A Celebration of Catholic Youth," scheduled for Nov. 2 at the Rosemont Horizon.

The threesome is midway through a successful seven-month U.S. tour. The fourth of the original Monkees, Michael Nesmith, 42, a film producer, decided not to join the tour.

Father John Horan, director of the Catholic Youth Office of the Archdiocese of Chicago, said the event will show that "you can be connected with the church and you can have fun."

"CARDINAL (JOSEPH) Bernardin is throwing a party for kids," he added.

The Chicago cardinal will lead a prayer service for the 17,000 youths expected to attend the celebration. The young people also will be asked to donate a can of food as they enter.

Ticket requests were being processed through archdiocesan high schools and parish youth groups.

TICKETHOLDERS WILL hear the Monkees, who had nine Top 20 singles from 1966 to 1968, perform such hits as "I'm a Believer," "Pleasant Valley Sunday" and "Daydream Believer."

Four of their albums have been reissued and a new single, "That Was Then, This Is Now," is climbing the charts.

Episodes from their popular television show are being run on MTV, a cable television network that broadcasts music videos, and there are plans for a new TV show with a youthful Monkees foursome.

Around the Diocese

Sunday Mass, a Catholic Liturgy for Television
Sept. 28, 7 a.m.
Channel 39
Father Hans Kothuis
Celebrant

San Diego — Central

PATRONS, a Catholic organization for separated, divorced and widowed, meets second and fourth Sundays, 6 p.m., St. Therese Church hall. Group offers activities, companionship and support. Details: 292-8945 or 449-7155.

Catholic Young Adult Downtown Ministry seeks volunteers, Tuesdays, 8 p.m. in front of the Main Post Office, 8th Ave. and E St., Downtown. Volunteers distribute food, love and clothing to the homeless. Call: 238-0378 or 549-3225.

Fall Catechetical Institute, Sept. 27, 8 a.m.-4 p.m., USD campus. Theme: In the Footsteps of Jesus. Keynote speaker: Fr. Robert Hater, professor at Dayton University and former director of religious education for the Archdiocese of Cincinnati. Fee: $8 before Sept. 19; $10 after that date. Sponsored by the Office of Catechetical Ministry. Info: 574-6311.

Turkey dinner, Sept. 28, 1-7:30 p.m., Holy Spirit parish hall. Adults $4.25; children $2. For tickets, call 264-7782 or 264-9386.

Night of adoration, Sept. 28, 7:30 p.m., St. Patrick Church, North Park. Offered by Fountain Ministries.

Docent training classes, Mission San Diego de Alcala, begin Oct. 6 and continue each Monday through Nov. 3 from 9:30 a.m. to 1 p.m. More: 695-0482.

Olde fashioned faire, Oct. 11-12, St. Didacus parish, Normal Heights. Featuring animated express train ride, live entertainment and a chicken dinner. Details: 284-3472 or 283-3279.

Craft fair, Oct. 12, 11 a.m.-3 p.m., SHARE Warehouse, 5255 Lovelock St. Free admission. Booth rentals available. Call: 276-3530 or 275-4367.

San Diego — North

Healing Mass, Sept. 25, 7:30 p.m., St. Agnes Church, Point Loma. Celebrant: Msgr. Edward Creighton. Prayers to be offered for the spiritual, physical and emotional healing of all in attendance.

"Dreams n' Things," a fantasy set to music, presented by Whatisit?, Sept. 26-28 and Oct. 3-5, Our Mother of Confidence parish hall, University City. Reservation: 453-1317.

Trip to Valyermo for Fall Festival of St. Andrew's Priory, Sept. 27. Tickets $18, cut-off date Sept. 12. Reservations: 459-0373.

Basic Catechist Course, a 48-hour course for beginning catechists sponsored by the Office of Catechetical Ministry, to begin Oct. 1 from 6-9 p.m. at Miramar Naval Air Station. Cost is $40. Registration info: Cherie Verber, 485-6479.

First Saturday Mass, Oct. 4, 7:45 a.m., Church of St. Mary Magdeline. Info: 276-3693 or 279-6977.

Basic Catechist Course, a 48-hour course for beginning catechists sponsored by the Office of Catechetical Ministry, will begin Oct. 4 from 9 a.m.-3 p.m. at St. Brigid parish. $40 cost. Registration info: Sr. Margaret Kelly, 483-3032.

Basic Catechist Course, a 48-hour course sponsored by the Office of Catechetical Ministry, will begin Oct. 9 from 7-10 p.m. at Our Mother of Confidence parish, University City. $40 cost. Registration info: Sr. Adella Diederich, 453-0731.

Basic Catechist Course to begin Oct. 11, 9 a.m.-4 p.m., Our Lady of Mount Carmel parish, Rancho Peñasquitos. Cost: $40. Registration info: Russ Neuhart, 566-3550.

North County

North American Conference of Separated, Divorced, and Remarried Catholics, a weekly support group, meets Mondays, 7:30 p.m., St. James parish, Solana Beach.

Retreat for widows and widowers, Sept. 26-28, Mission San Luis Rey Retreat Center. Conducted by Franciscan Father Michael Weishaar. $60 donation. $10 deposit required. Info: 757-3659.

Fiesta '86, Sept. 26-28, St. Mary parish, Escondido. Featuring food, entertainment, baked goods and hand-made items.

Rummage sale, to benefit Church of St. William in Del Mar, Sept. 27, Kobey's Sports Arena Swap Meet. Clothes, baby furniture, books, plants, and appliances to be featured. More: 481-3232 or 481-9794.

Basic Catechist Course begins Sept. 30 and continues on selected Tues. and Sat. at St. Margaret Church, Oceanside. $40 cost. Sponsored by Office of Catechetical Ministry. Registration: 941-5561.

"What I Hear Them/Us Saying, an adult education program, Oct. 1, 8, 15, St. James Church, Solana Beach. Given by Mike Kamplain, youth minister for St. James Catholic Community. Details: 755-7669.

Western Days Bazaar, St. Pius X parish, Chula Vista, Oct. 3-5. Featuring games, international foods and a boutique.

Fall festival, Oct. 4-5, 9 a.m.-11 p.m. St. Francis Church, Vista. Prizes raffled Oct. 5, 8 p.m. Christmas arts and crafts, country store, games, horseback rides, live entertainment, ethnic and American food.

Basic Catechist Course, a 48-hour course for beginning catechists sponsored by the Office of Catechetical Ministry, will begin Oct. 8, 7-9:30 p.m., St. Francis parish, Vista. Cost: $40. Registration info: Susan Ferraris, 945-8012.

Harvest festival and Christmas craft market bus trip, Oct. 18. Sponsored by Stella Maris, Y.L.I. Cost: $12. Reservations due by Oct. 11. Call: 757-7075.

Basic Catechist Course, a 48-hour course for beginning catechists sponsored by the Office of Catechetical Ministry, will begin Oct. 13, 7-10 p.m., Resurrection parish, Escondido. Cost: $40. Registration info: Margaret Butkis, 747-4550.

South Bay

Perpetual adoration of the Blessed Sacrament, Church of the Most Precious Blood, Chula Vista. For sign up, call 422-2100 or 425-5578.

Mass and healing service, Sept. 28, 7:30 p.m., St. Patrick Church, North Park. Celebrant: Fr. Jerry Bevilacqua. Sponsored by Fountain Ministries.

East County

Monthly luncheon every second Thurs., 11:30 a.m.-1 p.m. Santa Sophia parish auditorium. $3.50 donation. Sponsored by parish Ladies' Inspirational Friendship Experience. Reservations: 444-7190, 466-7593.

Autumnfest Polka, Sept. 26, 8:30 p.m.-12:30 a.m., Santa Sophia parish auditorium. Music by Frank Rote and orc' estra. $4 per person. Reservations: 465-9020, 463-6162.

Queen of Angels Expo Cruise from Los Angeles to Vancouver, sailing Oct. 3. One day in San Francisco, overnight in Victoria, 3 days in Vancouver. Group space in cabin from $795 to $1100 per person. Reservations: 445-2145, 445-2367.

Gymkhana Horseshow, Oct. 4-5, St. Pius X parish, Jamul. White elephant, country store, bingo, dunk tank and free drawing featured. More: 463-6974 or 463-6424.

Basic Catechist Course, a 48-hour course for beginning catechists sponsored by the Office of Catechetical Ministry, will begin Oct. 11, 9 a.m.-3 p.m., St. Kieran parish, El Cajon. Cost: $40. Registration info: Nancy Jamilkowski, 447-2423.

U.S.D.

Business Update Fall 1986, offered by USD's School of Business Administration, Manchester Conference Center, USD. Continental breakfast at 7:30 a.m.; seminar 8-9 a.m. Dates and topics: Sept. 26, "Corporate culture and organizational excellence" by James W. Evans; Oct. 3, "Team building skills for managers" by Lawrence Barry; Oct. 10, "How's business" by Charles Holt; Oct. 17, "Could marketing research help your organization?" by Jacqueline Brown; Oct. 31, "Fired!" by Mariam Rothman; Nov. 7, "The loyalty ethic: An everyday management issue or just a matter of academic concern" by Elizabeth Arnold. Cost: full series $90; single session $15. Info: 260-4585.

Pastoral Visitors Ministers Training, a two-day workshop with Sr. Pat Heaney, Joan Krogmeier, Elaine Martin, Sr. Catherine Osimo, Oct. 4 and Nov. 8, 9 a.m.-4:30 p.m., Salomon Lecture Hall, USD. Offered by the Institute for Christian Ministries. $30 pre-registration by Sept. 27; $35 at the door. More: 260-4784.

Piano recital by Fr. Nicolas Reveles, Oct. 5, 4 p.m., Camino Theater, USD. Haydn, Beethoven, Villa-Lobos and Chopin works to be performed. A USD Music Department fund-raiser. Info: 260-4600 ext. 4456.

Items for this column must be received in writing, on official stationery, by noon the Friday before publication on Thursday of the following week. We can not accept items via telephone. Announcements will be published as space permits. Mail to: Around the Diocese, *Southern Cross*, P.O. Box 81869, San Diego, Calif. 92138.

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Ads Must Be Paid BEFORE Publication

20 words or less $7.00, each additional word 35¢.
Legal Notices $35, PRE-PAID
Deadline: Friday noon prior to issue ad is to appear in. Published on Thursday.
Mail to: Southern Cross Want Ads, P.O. Box 81869, San Diego, CA 92138.

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Home Improvement

INDEPENDENT ELECTRICIAN, License Number C10-487307, all problems solved, homes rewired (all or part), small repairs, smoke detectors, dusk to dawn lighting, call day or night, 223-1917 or 469-2900 Robert. TFN

QUALITY EXTERIOR PAINTING & HOT PRESSURE WASHING. References and insurance, for free estimate call Erick 226-6275. TFN

SCREEN & DOOR SHOP ON WHEELS. Will travel radius of 15 miles to your home or hotel. Custom made to any size. Screens, doors and solar screens. Fiberglass. Insulation and repairs. 24 hrs. 7 days a week. Call 263-4351. TFN

J & T CONSTRUCTION; brick, block, decorative walls & concrete work. Residential specialist. Free estimate. 443-1574. TFN

Personals

THANK YOU St. Therese The Little Flower for all favors you granted and will grant me. Love, Helena Wludrczyk. 7/24; 8/7,21; 9/4,11,18,25; 10/2

THANK YOU St. Jude for favors received. I shall continue to pray to you. D.M.F. 9/18,25; 10/2

TO ST. Jude Holy Saint Jude, Apostle and martyr, Great in virtue, my request has been granted. Thank you. W.G.T. 9/25

PLEASE ST. Jude intercede my 2 requests to the Blessed Father. May his will be done. D.L.B. 9/25

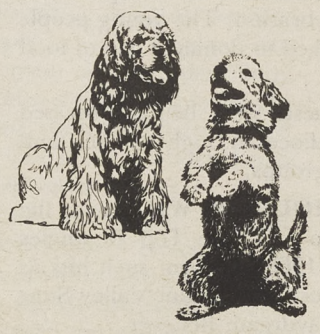
THANK YOU for your help Sacred Heart and St. Jude. Need help in special request, will continue to honor you both. K.C. 9/25

THANK YOU St. Jude for answered prayers. B.J.L. 9/25

THANKS, ONCE again, St. Jude for answering my call. D.J.W. 9/25

Catering

ARMSTRONG CATERING SERVICE Wedding receptions and lunch and dinner parties. 284-8405. TFN



Dog Grooming

ALL BREED DOG GROOMING and boarding. Flea bath for any dog $5 ($6 over 50 lbs.) while you wait. A DOG'S WORLD, 3525 30th St., San Diego, 260-8059; 2869 Ridgeway Dr., National City, 267-2577. TFN

Available

IDYLLWILD MOUNTAIN HOUSE FOR RENT — 2 bd, 1 1/2 bath, fireplace, weekend or week, call 748-9163, 566-7097 or 236-2936. 9/18,25

LOOK!

Miscellaneous

INSULUX from MADICO — State of the art window insulation to keep out the sun's hot rays. Call 265-2202 for information. Southwest Energy Savers. 9/11,25

Legal Notices

FICTITIOUS BUSINESS NAME STATEMENT
86 17026

The name of the business:
Diversified Marketing
3610 Hancock St. — Suite "8"
San Diego, CA 92110
Is hereby registered by the following owner:
Fahmi T. Sheet
324 "C" St. No. 204
Chula Vista, CA 92010
This business is conducted by an individual. /s/Fahmi T. Sheet
This statement was filed with the County Clerk of San Diego County on August 25, 1986. Statement expires Dec. 31, 1991. 9/4,11,18,25

CCS asiste a refugiados cubanos

Por Verónica García

SAN DIEGO — "Somos católicos" fueron las primeras palabras que dijeron refugiados cubanos cuando llegaron al aeropuerto de San Diego el 15 de septiembre, según Gwen Plank, directora de la oficina de refugiados de *Catholic Community Services* (CCS).

Los nueve refugiados cubanos estaban entre más de 100 prisioneros y sus familiares autorizados a salir de Cuba la semana pasada. La Conferencia Católica de los Estados Unidos (USCC) — encargada con la política pública de los obispos de EE.UU. — y el oceanógrafo Jacques Cousteau son responsables de la liberación de los cubanos, dijo Plank.

ELLA COMENTO que la oficina de refugiados de CCS — que recibe fondos del USCC y del gobierno del Condado de San Diego — ayudarán a los cubanos en su transición a la vida en los EE.UU. La oficina proporcionará asistencia en alojamiento, seguridad social, educación, salud, y entrenamiento y colocación para empleo.

Los cuatro hombres del grupo eran presos políticos en Cuba. Octavio Delgado Fernández y Francisco Morales Mena llegaron con sus familias. Los otros dos hombres, Atanasio Loriga Gómez y Pablo Peña Valdéz, son solteros.

Un hijo de Delgado que tiene 19 años fue rehusado permiso para salir de La Habana porque es de edad para entrar al ejercito, dijo Plank. La oficina de refugiados trabajará con los oficiales de inmigración para reunir al hijo con su familia. Los Delgado trajeron a su hijo de 16 años.

FRANCISCO Y JOSEFA Morales llegaron con su hija de 9 años, Idieris, y su hijo de 4 años, Yosuán.

Francisco estuvo encarcelado por más de 11 años por intentar desbancar el régimen de Castro. Otros dos mil cubanos están en prisión por esa razón, dijo él.

El hombre liberado ya puede mostrar el tatuaje sobre el brazo derecho que proclama "Muera el comunismo, viva Cristo rey." Si las autoridades de la prisión hubieran visto este lema, probablemente hubieran añadido cinco años a su sentencia, dijo Francisco.

DESCRIBIO LAS condiciones en la prisión como inhumanas. Los prisioneros pueden recibir visitas de sus familias por solo dos horas cada seis meses. La comida típica consiste de un huevo, fideo, o arroz y arvejas. Como broma, los prisioneros decían que les trajeron cebo en vez de pescado, dijo Francisco.

La familia Morales no podía practicar la fe en Cuba y quieren ver un sacerdote tan pronto como puedan, Francisco dijo.

Aunque el gobierno cubano permite la celebración de la Santa Misa, solo asiste la gente mayor. Los jóvenes no van a Misa porque temen perder su trabajo o ir a la carcel, explicó Josefa.

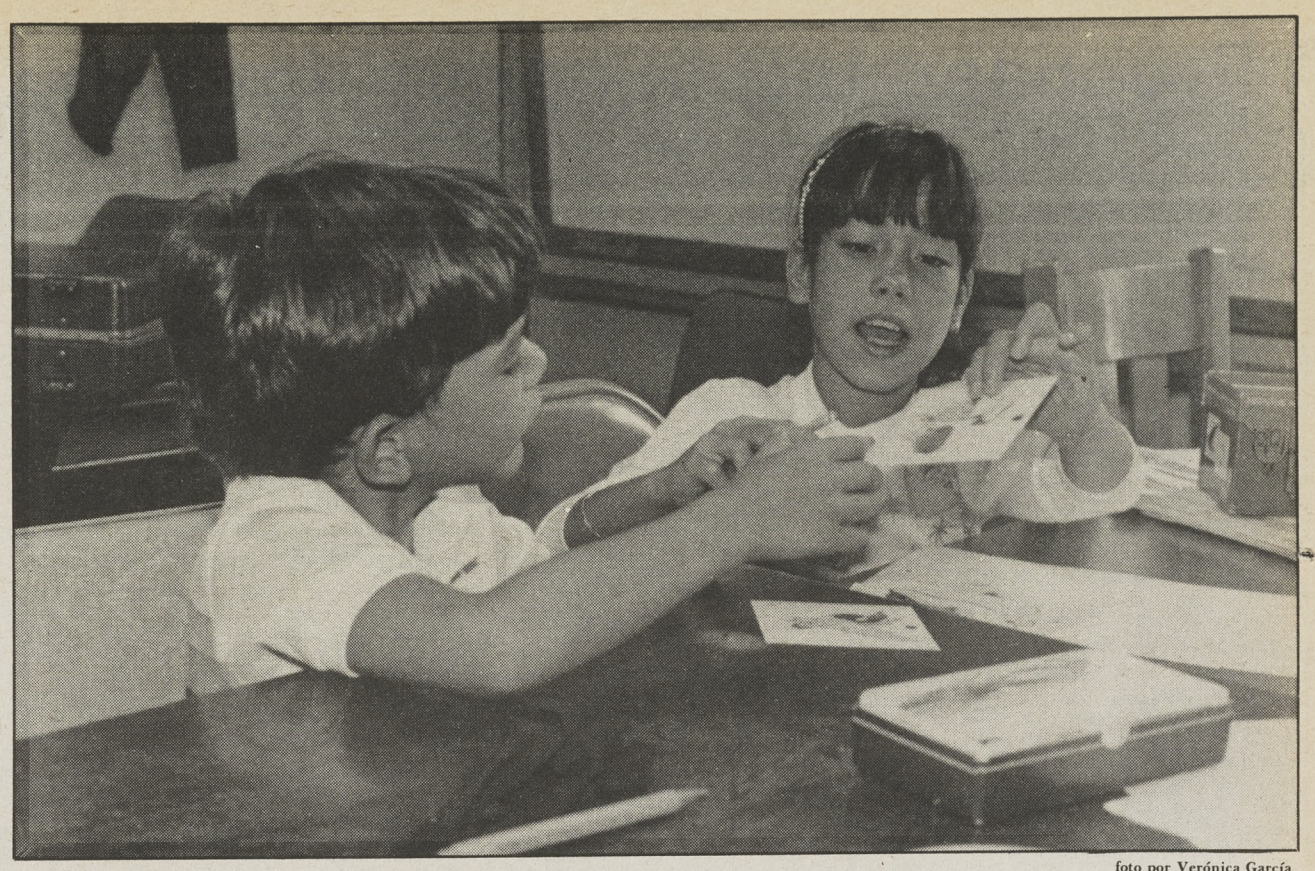


foto por Verónica García

DIVERTIENDOSE — Yosuán (izq) y Idieris Morales se divierten con un jugete en la oficina de refugiados de Catholic Community Services. Los dos niños estaban entre los nueve refugiados cubanos que vinieron a San Diego la semana pasada.

TODA CLASE de servicios religiosos estaban prohibidos en la prisión, dijo Francisco. El pasó nueve días en encarcelamiento solitario porque le descubrieron con un crucifijo.

Ambos él y su esposa dijeron que el sistema escolar en Cuba enseña mitos sobre los Estados Unidos. Estudiantes son "adoctrinados con filosofía marxista" y les dicen que EE.UU. es un una nación yanqui imperialista que maltrata a los negros, dijo ella.

La mayoría de cubanos no ganan bastante dinero para combrar las cosas necesarias, dijo Josefa. Por ejemplo, el trabajador típico gana entre 120 y 140 pesos por mes, pero un par de pantalones pueden costar 50 pesos.

AUNQUE CULTIVAN arroz, café, cocoa y tabaco en Cuba, existen escasez de estos porque son exportados en gran cantidad. El gobierno cubano usa el ingreso de estas exportaciones para pagar su deuda a la Unión Soviética, dijo Josefa.

María Elena Verdugo, oficial de la oficina de refugiados que está trabajando con los cubanos, dijo que los nueve refugiados salieron de Cuba sólo con la ropa que tenían puesta. Necesitan donativos de alimentos, ropa, aparatos pequeños y muebles.

Los hombres quieren trabajar tan pronto como puedan, dijo Verdugo, notando que su inhabilidad de hablar inglés puede dificultar su búsqueda de empleo. Soldador en Cuba, Francisco está ansioso de encontrar un trabajo muy pronto porque su esposa está embarazada.

Los que quieran contribuir donativos o ofrecer empleo a los cubanos pueden llamar a la oficina de refugiados, 287-9454.

El consejo de jóvenes se reunirá

ALCALA PARK — La primera reunión del Consejo Diocesano de Jóvenes Hispanos tendrá lugar el 14 de octubre a las 7 p.m. en el salón de conferencias en la Cancillería.

La reunión es para los que trabajan con un grupo parroquial juvenil que necesistan ayuda o más ideas. También es para los que quieren conocer a otros grupos juveniles o ayudar con actividades diocesanas.

Para más informes, llama a Vidal García en la Oficina de Juventud, 574-6303.

Habrá curso básico en Brawley

BRAWLEY — La Oficina de Ministerio Catequético del Valle Imperial patrocinará el curso básico el 7, 14, 21, y 28 de octubre en la casa de Alfonso Sarabia, 654 16th Street, Brawley. La clase será de 5:30 a 6:30 p.m. Para más información, llame a 353-9225.

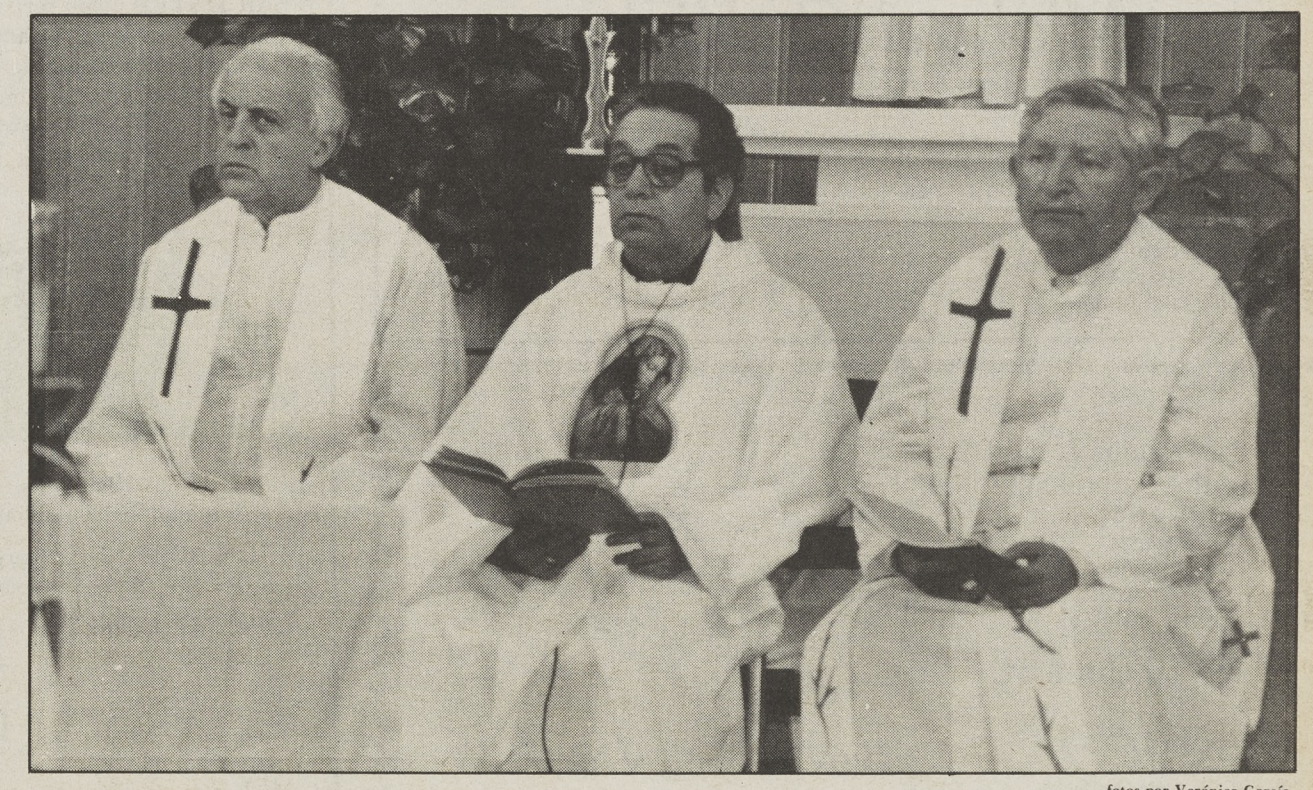
Notas Breves

Se reunirán coordinadores y catequistas

EL CENTRO — Habrá una reunión de coordinadoras y catequistas para discutir la metodología de ver, juzgar y actuar el 14 de octubre de 9:30 a 11:30 a.m. en la Oficina de Ministerio Catequético del Valle Imperial, 493 W. Orange Avenue, Apt. 5,n El Centro. Para informes, llame al 353-9225.

Se ofrecerá clase sobre los sacramentos

WESTMORLAND — El 16, 23, y 30 de octubre habrá un curso sobre los sacramentos en el salón parroquial de San José en Westmorland de 6:15 a 7:15 p.m. Para mayor información, llame al 353-9225.



fotos por Verónica García

RECONOCIDO — La señoras del Apostolado de la Cruz entran con su estandarte para la Santa Misa en la Iglesia de San Pío X, Chula Vista, el 15 de septiembre. La Misa se celebró para solemnizar el reconocimiento canónico del apostolado por parte de la Diócesis de San Diego. Celebrantes de la liturgía incluyeron (foto der.) El Padre Mariano Sillar Malàcara, del Comité Central de la Obras de la Cruz en México D.F., el Obispo Gilberto Chávez, y el Padre Adolfo Vergara-Chávez, director espiritual del apostolado.

Proposed U.S. itinerary for pope is released

WASHINGTON (NC) — Pope John Paul II would deliver 39 public addresses and celebrate seven open-air Masses during his September 1987 trip to the United States, according to a proposed itinerary being circulated among U.S. church officials.

The proposed itinerary for the nine-day trip from Miami to San Francisco also would have the pope involved in several 14- to 15-hour days, including two days early in the trip where the pope would be in three separate cities in the course of each day.

AS IN most papal trips, the itinerary for the Sept. 10-18 trip shows the pope meeting with numerous groups, including priests in Miami, deacons, teachers and youth in New Orleans, American Indians in Phoenix, farmworkers and growers in Monterey and members of religious orders in San Francisco.

He would meet with the U.S. bishops as a group Sept. 16 in Los Angeles. That same day there also is time set aside for a possible meeting with President Reagan.

Papal visit officials in the United States repeatedly have stressed that any plans they are working on are only tentative and subject to possible revision by the Vatican.

POPE JOHN Paul's only other major visit to the United States took place in 1979, when he visited six cities in the Northeast and Midwest in seven days. The 1987 trip, by contrast, would have the pope setting foot in eight cities over its nine-day course.

Those cities are Miami; Columbia, S.C.; New Orleans; San Antonio, Texas; Phoenix; Los Angeles; Monterey; and San Francisco.

The itinerary indicates the pope might also stop in Juneau, Alaska, on the way back to Rome. Pope John Paul already has visited Fairbanks and Anchorage for similar stops on other trips.

THE PROPOSED itinerary shows the pope visiting Los Angeles for the longest time, nearly 48 hours. There the pope would celebrate two outdoor Masses, one the evening of Sept. 15 at the Rose Bowl, the other the next evening at Dodger Stadium.

He would visit Monterey for the shortest time, just two-and-a-half hours.

The proposed itinerary has the pope arriving in Miami on Thursday, Sept. 10, at 6 p.m. local time. The only item on his agenda that evening is a visit to St. Mary's Cathedral there.

THE FIRST full day, Friday, Sept. 11, would also be one of the busiest. The itinerary includes activities in Miami until the pope departs at 4 p.m. for South Carolina. Arriving there at 5:30 p.m., the pope would meet with ecumenical leaders and participate in a separate, hourlong ecumenical service at the University of South Carolina before flying late that evening to New Orleans.

Similarly, the pope's third full day — Sunday, Sept. 13 — would include two separate air flights. He would leave New Orleans early that morning, spend 11 hours in San Antonio, then fly late that evening to Phoenix.

Several other days of the trip include built-in time for two or three hours of rest in the afternoon.

CITY-BY-CITY highlights of the proposed trip, with all times local, include:

• MIAMI: Arrive 6 p.m. on Thursday, Sept. 10. On Friday morning meet with U.S. Jewish leaders and open a Vatican Judaica exhibit. Celebrate Mass at 10 a.m. at Dade County Youth Fairgrounds. Meet at 2:15 p.m. with U.S. priest representatives at St. John Vianney College Seminary. Depart for South Carolina.

• COLUMBIA: Arrive 5:30 p.m. on Friday, Sept. 11. Meet with U.S. ecumenical leaders at 6:45 p.m. and participate in ecumenical service at 8 p.m., both at University of South Carolina. Depart for New Orleans.

• **NEW ORLEANS:** Arrive 10:15 p.m. on Friday, Sept. 11. On Saturday morning, after a prayer service at St. Louis Cathedral, visit Louisiana Superdome for separate addresses to permanent deacons, to teachers, and to a youth rally. In late afternoon celebrate outdoor Mass at University of New Orleans. That evening participate in academic convocation at Xavier University. The next morning leave for San Antonio.

• SAN ANTONIO: Arrive 9:45 a.m. on Sunday, Sept. 13. Celebrate Mass at an undetermined site. In the afternoon meet with Catholic Charities and social action leaders. In the evening visit Our Lady of Guadalupe Church for an address in Spanish on parish life. Depart for Phoenix.

• PHOENIX: Arrive 8:30 p.m. on Sunday, Sept. 13. On Monday morning meet with the Catholic Health Association and make a separate visit to health workers at St. Joseph Hospital. Meet in late afternoon with American Indians. Celebrate Mass in the evening at Arizona State University. On Tuesday morning depart for Los Angeles.

• **LOS ANGELES:** Arrive 9:40 a.m. on Tuesday, Sept. 15. Visit St. Vibiana's Cathedral. In the afternoon meet with communications industry representatives and participate in a youth teleconference. At 6 p.m. celebrate Mass at the Rose Bowl. On Wednesday morning meet with the U.S. bishops. That afternoon, meet with non-Christian representatives at Japanese Cultural Center. Possible meeting with President Reagan. Celebrate 6 p.m. Mass at Dodger Stadium. On Thursday morning depart for Monterey.

• MONTEREY: Arrive 10 a.m. on Thursday, Sept. 17. Meet with farmworkers and growers at racetrack. Depart at 12:30 p.m. by helicopter for San Francisco.

• SAN FRANCISCO: Arrive 1:30 p.m. on Thursday, Sept. 17. Meet with Religious at St. Mary's Cathedral and later celebrate Mass for Religious, also at cathedral. On Friday morning meet with lay ministers, then celebrate Mass at 11:30 a.m. at Candlestick Park. Depart at 2:50 p.m. for Rome or Juneau.

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